A U M

The body may wear the ascetic's garb, the heart be immersed in worldly thoughts; the body may wear a worldly guise, the heart mount high to things celestial.—*Fo-sho-hing-tsan-king, vv. 1290, I.*

Let not one who is asked for his pardon withhold it.—*Mahvagga, k. I, c. 27.*

THEOSOPHY

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AN IMPORTANT STATEMENT

ALL congregations of people who love Brotherhood are parts of the great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations, but depends upon the similarity of work and aspiration of those in the world who are working for it.

Certainly the fundamental truths above expressed underlay and inspired the formation of the Parent Theosophical Society of our times at New York City, U. S. A., in 1875, for it invited the good-will and welcomed the association of all men, irrespective of race, creed, caste, or color. Its primary Object was *true* fraternity—*fraternity* which recognizes that beneath and behind all dissensions and differences of opinion all men everywhere are searching, however blindly or however misled, for Truth. And as it recognized that the prime obstacles to fraternity are those very distinctions which it avowed its determination to disregard, it chose as its enduring motto, "There is no religion higher than Truth."

Only on the basis of true religion can Brotherhood be *realized*. Hence the Second Object invited the Fellows to prosecute the search for Truth by *comparing* the various religions and philosophies, in the endeavor to find the *vital principles common to them all.* The great Founders of the Theosophical Society knew that all the religions, philosophies, sciences, schools and sects sprang originally from one common source—the WISDOM-RELIGION. They knew that if men could be persuaded to examine in the same spirit not only the "foundations of their faith" but also the foundations of other men's faith, emulation would replace rivalry and lead to the study of the nature of the Soul, for the nurture of which all religions and philosophies are supposed to exist.

Then, just as the First object led naturally to the Second, so the Second would lead naturally to the Third great Object of the Parent Society: the investigation of those unexplained Laws of Nature, and the psychical (or Soul) powers in Man, which neither modern religion, modern philosophy nor modern science does more than admit or deny, in whole or in part. This Third object, prosecuted in due harmony and accord with the other proclaimed purposes of the Society would surely lead among its members to the formation of that *nucleus* of Universal Brotherhood which it was the Object of the Masters of the Wisdom-Religion to establish among men as it exists among Them. Such a Nucleus, once formed, would be and become literally the spiritual germ which would fertilize the mind of the race with the right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—Soul qualities, whose respective development are the source of all bondage as of all enfranchisement.

Within less than fourteen years after its formation the Theosophical Society had achieved a world-wide success and fame, so far as membership and influence constitute power. It had accomplished great, one may almost say, stupendous results on the utilitarian plane. But viewed in the light of its proclaimed Objects, it had proved a dead failure; as a "Universal Brotherhood," or even as a *soi-disant* "fraternity," one among many whose pretensions are great but whose names are simply masks, it had become a mere *sham*. Therefore, in 1888, H. P. Blavatsky, to whose inspiration its foundation was due, made a heroic effort to restore the Society to its original purposes by the formation from its ranks of the Esoteric Section, entirely distinct from the exoteric organization. By this means the Society as a whole was, during the remainder of her life, kept within measurable hail of its great Objects. After her death the quasi-suppressed evils began once more to prey upon the spiritual vitality which alone justified either the name or the existence of the Theosophical Society. William Q. Judge, colleague and co-worker from the beginning with H. P. B., then strove as she had done before him, to keep intact before the membership the real aims of the Society. Failing in this larger task, he yet succeeded in reincarnating the Spirit and Soul of the Movement in the Theosophical Society in America. He died in 1896, and worldly elements devoured the spiritual substance of the work inaugurated in 1875. Since the death of H. P. B. and Mr. Judge the process of segmentation—sure mark of dissolution—has gone on, paralleling the history of every great Theosophical effort in former ages, till now sects and societies, great and small, struggle for predominance and survival, while the great Objects of the Theosophical Movement of all time are corrupted or lost sight of.

Among all the societies using the name Theosophical, that one presided over exoterically till his death by Col. Olcott, and since then ruled within and without by Mrs. Annie Besant, has, under her

genius for leadership and command, far outstripped the rest. Hers is the only theosophical organization that can be called international in scope; its membership probably exceeds ten-fold all others combined; it has organized sections in every quarter of the globe; its subsidiary activities and proselyting zeal go on ever *crescendo,* so that each year witnesses an augmentation of its numbers and claim upon the world at large to be regarded as the embodiment of the Theosophical Movement. Few, we fancy, even among theosophical students, have studied its career carefully enough to note that the average life of its members is less than seven years,—that is to say, that the lapses and withdrawals in a given seven years are more than the membership maximum at any time during the same period. Fewer still, we think, have pondered the significance of this portentous fact—sign manual, written by itself, of spiritual failure.

The cause of this spiritual failure? It has not been true to the original impulse; it has abandoned the lines laid down at the beginning; it has departed from its vital Objects. Its name is now simply a mask; it has become—*a sham.* Clearly as this is indicated by the quality and percentage of its losses, it is even more markedly evidenced by the character and tendencies of its literature and practices. That literature and those practices—the only true signs of "apostolic succession"—prove beyond question or argument that Mrs. Besant's Society has in a scant quarter century so corrupted the original aims and teachings of Theosophy that, like the Christian churches, it promulgates and glorifies the very antithesis of the message and example of the Founder. It is leading hundreds in every land into the abysmal depths of *mediumship and abnormal psychism.* Its Official Head, esoteric and exoteric, together with her chief colleague, has made of this once *theosophical* society a breeding-ground for sacerdotalism, for priestly authority, for impure teachings and still more impure practices—all in the name of the MASTERS of Theosophy.

And now all these facts and their significance are attested by an important statement issued under date of July 18, 1922, by Mr. B. P. Wadia, for nearly twenty years one of the most active and devoted members of Mrs. Besant's Society. Mr. Wadia has been for more than half that period at the headquarters of the Society at Adyar, Madras, India, and during the rest of the time has traveled far and wide—in India, in Britain, on the Continent, in Canada, and in the United States.

Mr. Wadia's statement is of such momentous import that it should be read, studied, and meditated on, by every earnest man and woman interested in Theosophy and the Theosophical Movement of our time.* His experiences, his observations, his conclusions, are set forth in three Letters. The first is addressed to the President and General Council of Mrs. Besant's Society, resigning his membership in the General Council, as he had earlier resigned all his important positions of trust and responsibility in the numerous activ-

*Mr. Wadia's Statement, in pamphlet form, may be obtained on request to him at 504 Metropolitan Building, Los Angeles, California. We suggest the propriety of enclosing postage (4 cents in stamps).—Editors.

ities centered at Adyar, the Headquarters of the Society. A second Letter conveys to the General Secretary of the Indian Section Mr. Wadia's resignation from the Section and from the Society. His third communication is addressed to all Theosophists as well as to the members of Mrs. Besant's Society. In this third Letter Mr. Wadia deals in detail with the conditions which have destroyed the spiritual vitality of the Society, the causes of those conditions, and gives the course now taken by him in order to be able to continue working for the Cause of Theosophy, unhampered by affiliation with an *anti*-Theosophical Society. We quote from his Statement:

"The small band of students who have gathered round the old flag and who have erected their Home of Service are known as the United Lodge of Theosophists. . . With these friends I will render such service as I am capable of to the Cause of Theosophy, by adopting the only true method of earnestly studying and honestly proclaiming the Message of the Great Ones given in the last quarter of the Nineteenth Century. The assimilation and promulgation of this message is the task of our humanity which will take us to the promised year—1975."

So, then, we welcome Mr. Wadia to our Association, as one who is in accord with our declared purposes, and whose valuable services will assist all true work and all true workers to better hold "the lines laid down," while quickening the spiritual impulse of the Message given. We can see only good to accrue from his sincere and courageous Statement. It rings true to the original note sounded by H. P. Blavatsky and William Q. Judge. Its tenor is dispassionate and impersonal; far-removed from the dogmatic, the querulous or the condemnatory. It is a worthy example of *theosophical* dignity and strength. We feel the assurance that this Statement will rejoice, reinvigorate and hearten all students of the teachings and example of H. P. B. and W. Q. J. We believe that Mr. Wadia's brave declaration of principles and their straightforward application in his own conduct will give direction and impetus to hundreds of members of Mrs. Besant's and other societies to place loyalty to THEOSOPHY higher than any allegiance to organization. Moreover, we believe that his Statement will have a wholesome effect upon all who may still choose to remain in Mrs. Besant's Society and similar bodies, for it can but provoke *thought;* in which case it will even have a tempering and modifying influence on the assumptions and arrogance of present day leaders and officials in the various societies. For these arrogant and extravagant assumptions have their basis, not as many suppose, in claims to occult knowledge, powers and preferment by pretended "initiates," but in the *acceptance* of those claims by the unthinking, who have too long been content to adopt a ready-made program and to have their thinking done by proxy. Once claims, teachings, messages, are examined on their *merits* and not on the *ipse dixit* of anyone soever, *pseudo*-Theosophy will die a speedy and a natural death—for its food is *followers,* not *Students.*

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXXI

APPARENT calm having been restored to the exoteric body of the Theosophical Society by the proceedings and results of the London enquiry, as narrated, remained the far more difficult problem of a corresponding readjustment in the affairs of the Esoteric School of which Mrs. Besant and Mr. Judge had been, since the death of H. P. B., the co-Heads.

The London proceedings had demonstrated for the moment to the satisfaction of all one thing, at least, and that was that "occult" phenomena, genuine or spurious, mediumistic or adept, formed no part of the business of the Theosophical Society, either under its proclaimed Objects or under its Constitution, Rules and by-laws. This had been the one point insisted on by H. P. Blavatsky throughout her lifetime, and no less insistently pressed by Mr. Judge after her death. The great wrong and evils inflicted by the bringing of the charges had thus been, to that extent, turned to good, and the attention of all members, high and low, once more directed to the consideration and practice of the ethical, philosophical and scientific basis and objects of the Society. A corollary resultant benefit was the practical realization for the time being that occult phenomena cannot, in the present state of human evolution, be *proved,* from the evidences available to the reasoning mind; proved, we mean, in the same sense and to the same extent that physical phenomena can be proved to the satisfaction of an impartial judge and jury in a court of law. In legal affairs the trial of a disputed issue, actual or moot, presupposes an accepted code of principles, laws and processes, for the determination of the facts, their causation, bearings, and the resultant decree of judgment—accepted by and acceptable to all parties to the issue, regardless of whether the ensuing decision be for the plaintiff or the defendant. Manifestly no such code exists in the world for the determination of metaphysical cases at issue, and no more did nor does it exist, even among *believers* in the "occult."

The "Judge case," and all similar cases, before and since, including the very status of H. P. Blavatsky, and the existence and status of her *Mahatmas* Themselves, has, before the bar of public and learned opinion, no locus whatever, using that word in its exact, mathematical sense. And certainly among Theosophists, however assured their *faith* in the reality of "the occult world and its inhabitants," the whole question of occult phenomena has been from the beginning, and still remains, *sub judice,* whether as to their principles, laws and processes, or their actuality. They pertain, in their causal and effectual, no less than in their practical, visible aspects, exclusively to the domain of the unknown First and Second Sections of the Theosophical Movement—that is to say, to the Masters,

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*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors.

Adepts and Chelas of Occultism.* As shown by the repeated statements of the *Mahatmas* Themselves, no less than by the repeated statements of H. P. B. and Mr. Judge, *mediumistic* phenomena are one thing, the phenomena of *Occultism* quite another matter altogether, and it was never intended to perform or produce any Occult phenomena at any time of a character and accompaniment to *prove* their verisimilitude to the recipient and other witnesses. To have done that would have been, as often stated by themselves, to have overwhelmed the mind of the race and to have induced and precipitated an irreparable catastrophe. The time has not yet come to teach and *demonstrate* the realities of the Occult world. Every "phenomenon" in connection with the career of Mr. Judge, no less than in connection with the mission of H. P. B. herself, was therefore left, and purposely left, partially enshrouded in mystery for the recipients and witnesses. Their mission was *preparatory* to the great task of the twentieth century—the work of the Messenger for 1975. It was to arouse and provoke thought and inquiry, at all events among a choice minority, by the injection into the mind of the race of the *ideas* and *ethics* of the Wisdom-Religion, and such phenomena as were performed can be distributed into two main classes: *First,* those which were incidental, because unavoidable, concomitants of their nature and work, and this class was little perceived or pondered by even the most intelligent of the students; *second,* those phenomena which were produced *intentionally* in specific cases for or before given individuals. These were extremely limited in number and variety, when all is said, no two of them were identical in circumstance and environment, and no publicity was ever given any of them, *in the first instance,* either by H. P. B. or Mr. Judge. The *karma* of their publicity, as the *karma* of their performance, was that of the recipients and witnesses, who had earned what they received, and having received such tokens, broadcasted them—against the admonition and the warning of H. P. B. and Mr. Judge in every case, be it noted.

The "Esoteric Section" was not formed until, in the words of H. P. B., the *Society* had "proved a failure" and "become a sham," because it had departed both from the original impulse and the original program. And in this "failure" and this "sham" must, of necessity, be included all those officers and leaders of the Society, however highly placed or esteemed, who had brought about that departure. The Karma of the first fourteen years was the karma of the Society, including its officers and members; the Karma of the ensuing seven years was the Karma of the "Esoteric Section." The Society had been weighed in the balance and found wanting, though it still lived on and was vicariously sustained by the "Esoteric Section" as an utilitarian instrument. The events of 1894-5 were the testing-out of the "Esoteric Section" itself as a worthy or unworthy vessel.

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*See, for example, the letters of the *Mahatma* "K. H." to Messrs. Sinnett and Hume in "The Occult World," the first edition of which was issued in 1881.

No more than the Theosophical Society, was the "Esoteric Section" intended to be or become a "Hall of Occultism," "a factory for the manufacture of adepts." This is shown by all the esoteric as well as exoteric writings and "messages" of Masters as well as H. P. B. and Mr. Judge. It is succinctly but unmistakably shown on the very first page of the *First Preliminary Memorandum* where it is specifically stated (the italics being our own):—

"This degree of the Esoteric Section is *probationary,* and its general purpose is to *prepare and fit* the student for the *study* of Practical Occultism or Raja Yoga. Therefore, in this degree the student—save in exceptional cases—will *not be taught how to produce physical phenomena,* nor will *any* magical powers be *allowed* to develop in him; nor, if possessing such powers naturally, will he be *permitted to exercise them* before he has *mastered* the *knowledge* of SELF, of the psycho-physiological processes (taking place on the occult plane) in the human body generally, and until he has in *abeyance all his lower passions* and his PERSONAL SELF."

All those who entered the E. S. did so voluntarily and were in honor bound either to abide by its conditions, or leave it altogether. As before shown, great pains were taken with each applicant that he should be fully informed of the nature of the School, its Pledge, its Rules, its purposes and requirements, *before he entered.* Each and all were warned of the *occult* consequences—consequences which no one could avoid for them—of persistent violation of the School conditions *sine qua non;* while each one was notified before entrance that grave violation of the School Discipline would entail his suspension or expulsion for the sake of those who might remain loyal.

The conduct of Col. Olcott throughout the "Judge case" was a violation of the Constitution and Rules of the exoteric Theosophical Society and a departure from its Objects—the self-imposed criterions which he had not only accepted as a member but was in honor bound, as President-Founder, to be first and foremost, not only in enforcing upon the membership, but in himself rendering obedience to them. But the case of Mrs. Besant was far more serious. Her entire part in the "Judge case" was a gross breach of her Pledge and an equally gross infraction of the Rules and Discipline of the "Esoteric Section" which, for her, was the self-assumed canon of conduct. All this quite apart from any consideration of the guilt or innocence of Mr. Judge of the offenses charged against him. In the one case the Constitution and Rules of the Society had provided from the first that charges against a member must be brought, and could only be tried, before the Branch to which the accused belong. It may be remarked here, for the sake of the record, that the charges made against Mr. Judge *were* brought before his Branch, the Aryan Theosophical Society of New York City, and, by the *unanimous* vote of the Council and Members of that Branch, rejected. In the other case the Rules and Discipline of the School provided that *no charge of any description should be made by any member against another,* except *within the School.* How grave was Mrs. Besant's conduct,

from the standpoint of the School, can be seen from the following extracts from the *Rules:*

> "Groundless condemnation, on hearsay, of others, Theosophists or not, must be refrained from, and charity to each other's faults widely practiced among those within, as well as for others without, the Theosophical area."
>
> "Repetition of statements derogatory to others must be avoided."
>
> "A derogatory or slanderous statement made against a fellow-Theosophist, in the presence of a member [of the School], shall not be permitted by him to pass without protest, unless he knows it is true, in which case he should remain silent."
>
> "No member shall, in any circumstances, bring any charge of whatever nature against another member except" [under the School procedure].
>
> "Suspicions as to the character of the members of the School are prejudicial to advancement. In short, any malevolent feeling, especially malice, envy or revenge toward any person, high or low, creates peculiarly obstructive conditions in the student's path, and will absolutely prevent progress of every sort."
>
> "No member of this School shall belong to any other body, association, or organization for the purpose of mystic study or occult training."

We are not here arguing that these Rules from the *Book of Discipline* of the School are true statements either of theory or practice; we are submitting them as the Code of conduct voluntarily accepted and affirmed by Mrs. Besant on her "solemn and sacred word of honor" as the true standard of ethics by which she would abide. Mrs. Besant was not only a member of the School, but of its "second degree" or so-called "inner group," and one of its Heads, and therefore the more bound in honor to the most strict adherence to its time-honored practice. In considering the Theosophical life and conduct of all those connected with the Society or the "Esoteric School," therefore, they are not to be weighed, either by what they themselves claimed, or by what others said of them, or by worldly standards of action, but by their loyalty to, or departure from, the self-declared Objects of the Society, the self-assumed Obligations of the School. Only from this basis can they be intelligently considered, fairly judged.

The Objects, Constitution and Rules of the Society were just as binding upon H. P. Blavatsky and William Q. Judge as upon any one else, and their conduct in that respect is the criterion of judgment on their actions within the Society, And, with respect to the School of the "Esoteric Section," they were, like Mrs. Besant or any other member, bound to act according to its precepts or leave it. A due understanding of these considerations will make the Theosophical record of H. P. B. and W. Q. J. stand out in solitary grandeur against the broken ground of total and partial failures of their colleagues and co-workers in the Theosophical Cause. It was the very allegiance to the declared Objects and *democratic* organization of the T. S., that brought them into almost constant conflict with others, nominal but ambitious Theosophists. And in the Esoteric School itself it was their rigid and undeviating adherence to the letter as well as the spirit of the *Book of Discipline* which made H. P. B. unpalatable and

Mr. Judge impossible to those whose self-confidence was such that they "took the law into their own hands" when it interfered with their own ideas and desires. It was this obedience to the Constitution and Rules, the Objects of the Society, which required Mr. Judge to raise the Constitutional questions involved in the attempted "trial" by the Judicial Committee, and which equally debarred him from proffering just charges against the President-Founder for the latter's flagrant breach of the Theosophical conventions, moral and legal. In the same way he was debarred from making charges against Mrs. Besant before the Society, while in the School itself, the *Book of Discipline* requires that two warnings shall be given before the suspension or expulsion of "the Disciple who shows himself whether willingly or inadvertently disloyal to the letter and spirit of any law."

The first of these warnings had been given to Mrs. Besant by Mr. Judge as the "representative of H. P. B.," and as co-Head of the School in September, 1893 (at the time of her visit to the Parliament of Religions at Chicago), because of her relations with Mr. Chakravarti, whose "occult" pupil she had become, and with whom she discussed her School relations, duties and conduct, in addition to taking him as her *Guru*. The first of the "occult consequences" which befell Mrs. Besant was her yielding to the cajoleries of the enemies of Mr. Judge and sponsoring and "prosecuting" the charges against him. Immediately following the close of the Judicial Committee meeting and the proceedings of the European Convention which was supposed to have terminated the "Judge case" so far as the Society was concerned, a meeting became necessary between Mrs. Besant and Mr. Judge to adjust the status of the Esoteric School, and at this meeting Mrs. Besant received her second warning, as the *Book of Discipline* made imperative.

With regard to the School itself a joint circular letter, *"strictly private and only for E. S. T. Members,"* was sent out to all members over the signatures of the two Heads. The London copy is dated July 18, and the American copy August 1, 1894. It contains the recital of the conditions prevailing in the School, the respective accredited positions of the two Heads at the reorganization of the School immediately following the death of H. P. B., and the agreement reached for the future conduct of the E. S. T. We quote so much as is necessary to make clear the summary just given:

"To the members of the E. S. T.:

"You all know that during the last few months the activity of the E. S. T. has been to a great extent suspended in consequence of events which are matters of public notoriety. The issue of these is now before the T. S., and each must form his own judgment upon them. . . . So far as the T. S. is concerned, it has passed through a grave crisis; but it goes forward unbroken in its great work in the world. The E. S. T. should do the same.

"In the E. S. T. time is needed for the full restoration to a state devoid of friction, as well as for the revival of as perfect mutual trust and confidence as human nature will permit. Without this full restoration and revival no two persons can act as a single channel for spiritual influences.

"But we have our fundamental unity and channel in the Masters and in their mouthpiece—Our Teacher in this School—our recognized Head, H. P. B. ∴ . On this the School was founded and rests today. We will proceed under the arrangements made and left by her at the time of her passing away. She declared that William Q. Judge was the Antaskarana, or channel for the Americans, and made him under herself the sole authority in America by the following Documents:"

Then follows the copies of the Document of December 14, 1888,* and the Document of October 23, 1889,* as already given in these pages. The circular continues:

"She [H. P. B.] made the then Inner Group the Council, under herself, for the remaining part of the School, and shortly before her departure made Annie Besant its chief officer, as Chief Secretary of the I(nner) G(roup) and Recorder of the Teachings, by the following:"*

This is followed by the text of the "Order" already quoted in an earlier chapter of this history. The circular then goes on:

"Thus it was when she departed.

"Out of these two appointments was constituted (see Council Minutes, 1891) the Dual Headship in 1891 for the management of the School, an arrangement that has not on the whole at any time worked well in practice. At the present time the only way to preserve the E. S. T. unbroken and give time for the restoration of the mutual trust referred to and to smooth out friction is by returning to the above arrangements. We remain throughout the world the one School —'the throbbing heart of the T. S.'—founded by H. P. B., recognizing her as our Teacher and the Masters as our foundation, having in common her Headship, the Instructions she left, and the Rules of the School. . . ."

When The Aftermath of The Theosophical Movement comes to be written its historians will need to compare closely the reorganization of the Esoteric School following the death of H. P. Blavatsky as set out in detail in the Report of the Council Minutes, dated May 27, 1891, the above cited circular, and Mrs. Besant's pamphlet "Past and Present of the E. S.," which latter has been put into the hands of every one of *her "E. S."* members ever since 1908. Such comparison any present member of the "esoteric" part of Mrs. Besant's existing Society can make for himself and see how she has written history to suit her own exigencies. For the first named, the Minutes, signed by Mrs. Besant as well as all the others, set out in unmistakable language (*a*) that Mr. Judge attended *"as the representative of H. P. B.;* (*b*) that Documentary evidence in the handwriting and with the signature of H. P. B. attested him as a *"Chela of thirteen years' standing"* at its date (1888), and her "sole representative" in the United States, and to whom "full faith and credence" were to be given; (*c*) that the Council Members as such had no power or authority except consultative; (*d*) that Mrs. Besant's position in the School was that of "Chief *Secretary* of the Inner Group of the Esoteric Section and *Recorder* of the Teachings" of

*See THEOSOPHY for August, 1921, for the text of the various Documents placed before the Council meeting of May 27, 1891, upon which was based the re-organization of the Esoteric School and the status therein of Mrs. Besant and Mr. Judge. The same Chapter of this History gives copious extracts from the *Minutes* of the Council Meeting.

H. P. B.; (*e*) that the Council disclaimed any power or authority to conduct the School, and turned over its conduct to Mrs. Besant and Mr. Judge, under the Documents mentioned, the Council Members resigning as such at the same time; (*f*) that the basis for the future conduct of the School was solemnly and unanimously asseverated to be "that in full accord with the known wishes of H. P. B. . . . the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure." The so-called "Inner Group" had *two* Secretaries, the other being G. R. S. Mead, and the "Teachings" of which Mrs. Besant was made the *"Recorder"* were the writings and dictations of H. P. B. How Mrs. Besant fulfilled her duties as *Recorder of the Teachings* is shown in many ways, but most glaringly by two standing witnesses: the "Third and Revised Edition" of the *Secret Doctrine,* and the spurious "Third Volume" of the *Secret Doctrine* issued by her in 1897. Any reader can compare the Original Edition of the "Secret Doctrine" with the "Third and Revised Edition" edited by Mrs. Besant and Mr. Mead. Despite the assurances contained in their "Preface," the comparison will show *more than twenty thousand changes* from the text of the Original Edition, ranging all the way from mere trivialities, through important alterations, to *deliberate suppression of all those paragraphs of the Original Edition* of two volumes which showed unmistakably what the *genuine* Third Volume (already, with the Fourth Volume, completed by H. P. B. before her death) consisted of. The utter disappearance without a trace left behind, of the *genuine* Third and Fourth Volumes of the *Secret Doctrine* remains to this day an unrevealed mystery. And as to Mrs. Besant's spurious "Third Volume," her own *Preface* alone is ample to convince any careful student, able to sift statements, that it is nothing more than a hodge-podge of rejected manuscripts, "literary remains," private papers originally issued to the E. S. T. during the life-time of H. P. B., and largely *rejected manuscript of the first volume of the Original Edition.* For it is, or should be, well known to every Theosophical *student* that, as repeatedly announced in the earlier volumes of "The Theosophist," H. P. B.'s original intention was that the "Secret Doctrine" should be a revised edition of "Isis Unveiled," and in pursuance of that intention she wrote one entire volume, prior to 1886, when returning confidence and trust in her by the mass of members of the T. S. enabled her to enlarge her plan and write an entirely new work. A copy of that early first volume was sent by H. P. B. to *Subba Row* for criticism and comment. Followed his breach with H. P. B.* as already narrated. He refused to do anything with it, but *kept the manuscript.* It is matter from that rejected manuscript which is incorporated in Mrs. Besant's "Third Volume." And,—notable phenomenon—the fact is admitted by Mrs. Besant herself in "The Theosophist" for March, 1922—

*See THEOSOPHY for October, 1920, pp. 364-366, and THEOSOPHY for February, 1922, pp. 109-110, for the account of the Subba Row controversy.

twenty-five years after the event. Why did she concoct this spurious "Third Volume" in the first instance? And why did she in 1922 let slip the truth which in 1897 she not only suppressed, but replaced by a deliberate untruth? The answer to the first query can be seen by reading her article "East and West" in *Lucifer* for May, 1895, written during the throes of the recrudescent "Judge case." She there states in discussing the celebrated "Prayag Letter" or "Message to Some Brahmins," to the consideration of which we shall soon come, that the Message, which Mr. Judge had declared to be genuine, is in her opinion spurious. She says, after giving her reasons:

> "These facts seemed to me *to necessitate the rejection of the letter as being in flagrant contradiction with H. P. B.'s teachings, and it is certainly no more supported by the third volume* of the *Secret Doctrine,* which was placed in my hands by H. P. B., than by the other two. *Why so wild an assertion, which will be proved false by the forthcoming publication of the third volume, should be made, I do not know.*"

Neither the "facts" (reasons) alleged by Mrs. Besant for rejecting the "Message to Some Brahmins," nor its "contradiction with the teachings of H. P. B.," are remotely suggested, even by inference, by anything contained in Mrs. Besant's "Third Volume," nor is the "wild assertion" of Mr. Judge that the Message is true in substance in any way impugned by any of the writings of H. P. B., the matter of the "Third Volume" included—as anyone can verify for himself by reference to the contents of the "Third Volume" itself. But Mrs. Besant's article "East and West," and her following article, "The Prayag Letter,"* were written in self-defense and self-extenuation. "East and West" contains, *inter alia,* another astounding illustration of Mrs. Besant's lack of trustworthiness, for she says:

> *"Instead of denouncing 'faith in the gods' as a superstition,* [the substance of the "Prayag Message"] *H. P. B. professed it. . . ."*

We ask any student of Theosophy to consider whether misrepresentation could reach to greater audacity than is shown in this single sentence?

In Mrs. Besant's "Third Volume" are incorporated the private papers originally issued by H. P. B. to the E. S., and in reprinting these Mrs. Besant not only falsely declared them to be a part of the "third volume of the *Secret Doctrine* which was placed in my hands by H. P. B.," not only broke the Seventh clause of her solemn Pledge as a member of the Esoteric School, but corrupted them by more than *twelve hundred* alterations, perversions, suppressions and substitutions of text.

Why did she let the truth escape her lips twenty-five years later, unless it be that *she had forgotten her original statements in a fresh exigency in her career?* Her remarks in the "Theosophist" for March, 1922, bear no other rational construction when read in con-

*See *Lucifer,* for July 15, 1895, Vol. XVI., pp. 375-379, for "The Prayag Letter," and pp. 185-194, May, 1895, for "East and West."

nection with those in the April number immediately following. She did the same thing in regard to this very "Prayag Message," as we shall see very soon. It will have long since been noted by the careful reader of this History, that the unavoidable impeachments of Col. Olcott's, Mr. Sinnett's and Mrs. Besant's testimony on controversial questions of teaching and of fact, have been in every case out of their own mouths and those of their own witnesses. An exhaustive study and comparison of their own writings and actions has forced us, as we believe it will force any student, to the conviction that their evidence is utterly untrustworthy on any subject in which their self-interest was aroused. Not even Eusebius and Constantine in their successful efforts to bend the teachings and the influence of Christianity to their personal theological and political purposes, showed such ethical blindness coupled with intellectual ability to mislead those who trusted them.

Returning to the circular of date at London July 18, and New York August 1, signed by Mrs. Besant and Mr. Judge as co-Heads of the E. S. T.; it possesses great interest and value, not merely to the historian but to all students of Theosophy seeking to unravel the baffling mysteries of the present and the past. First, this circular confirms and reaffirms the accuracy of the original Minutes of May 27, 1891, the reorganization of the School then effected, the status of Mrs. Besant and Mr. Judge, and the basis and evidence on which that status was established. Second, this confirmation and reaffirmation was made *after* the "Enquiry into the charges against W. Q. Judge" by the Judicial Committee, *after* Mrs. Besant had read her Statement to the European Convention, and *after* it had, at her request, acted as a "Jury" to "dispose of the whole matter," and had so disposed of it. Certainly if the Statement of Mrs. Besant and this Circular signed by her are to be construed as the sincere testimony and good faith declarations of an honest witness under conditions the most solemn possible, then they give the lie, direct and irrefutable, to her subsequent asseverations on the same subject matters during the heat and fury of her second onset on the name and fame of Mr. Judge. On the other hand, if her subsequent affirmations are to be taken as true, they show Mrs. Besant in the rôle of a bearer of false witness in July, 1894. Either point of view shows Mrs. Besant to have been deaf, dumb and blind to all moral sense, for her two sets of statements covering the same matters at issue are beyond any possibility of reconciliation. The second attack on Mr. Judge must now be traced.

Mr. Judge left London July 18, 1894, to return to New York; Col. Olcott, after a brief tour of England, Scotland and Ireland, departed for India; Bertram Keightley also returned to India to resume his duties as General Secretary of the Indian Section, and to be near Mr. Chakravarti, whose pupil he had become—and has since remained to this date. Mrs. Besant at once set sail for Australia to form Branches and establish an Australasian Section of the T. S. under the *carte blanche* authority given her by the President-Founder

in his "Executive Notice" of April preceding, the text of which was given in a former Chapter. She also bore with her from the just-held European Section Convention its authority for her to represent the European Section as its Delegate to the "Adyar Parliament" to be held in December following.

Walter R. Old remained in England while his associate in the article "Theosophic Free-Thought," Mr. Sydney V. Edge, continued to serve as sub-editor of the "Theosophist." Mr. Old had judiciously retired from London to a near-by town during the "Enquiry," but kept in close touch with the progress of events at the hearing before the Judicial Committee and the subsequent session of the European Convention devoted to the "Judge case." Displeased by Mrs. Besant's too close coupling of his name and Edge's with her statement before the Convention that "for some years past persons inspired largely by hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him," Mr. Old, who knew that Olcott, Chakravarti, Countess Wachtmeister and Mrs. Besant were equally in the mire with himself, was not only aggrieved, but in a quandary as well. To break with these intimate friends and associates by exposing the whole truth was to bring ruin to them and himself instead of to Judge. To remain silent was to assume the whole burden of the joint iniquity himself. He therefore took the matter up with Col. Olcott. The result was a formal letter addressed by him to Col. Olcott as "President-Founder." This was published by Mrs. Besant in the August, 1894, "Lucifer," the same number which contained the "Truth and Occultism" circular and the text of the "Neutrality" report on the "Judge case." Mrs. Besant published Mr. Old's letter with this prefatory statement in brackets:

> "[Colonel Olcott asks us to publish the following. We do so, *omitting a passage to which we cannot give* publicity.]"

The text of Mr. Old's letter will be found in "Lucifer," Vol. XIV, pages 463-4. We give a few of its unconsciously telltale sentences. He says to Col. Olcott (italics preceding and following being ours):

> "As you were associated with me in your capacity of *Editor* of *The Theosophist* at the time of the publication of the joint article by Mr. Edge and myself, *you will be able to speak from personal knowledge* as to our attitude in this connection . . . Annie Besant would, I think, *admit that the text of her statement is open to misinterpretation* in this particular instance. The association of the two paragraphs referred to would certainly lead to a conclusion which, I think, *she would be the last to desire.*"

There the matter rested until October following, all the recent protagonists and their followers of every degree being apparently busy in renewed Theosophical activities and in healing the sores caused by the late "Judge case." Under cover of these activities, however, the compaign against Judge was carried on by word of mouth and by private correspondence, by Mrs. Besant, by Col.

Olcott, by Countess Wachtmeister, and by Mr. Sinnett, as shown by subsequent events and admissions of the several parties.

In October, 1894, the London *Westminster Gazette* began the publication of a series of articles by Edmund Garrett, entitled "Isis Very Much Unveiled; the Story of the Great Mahatma Hoax." This series, the editorial articles which accompanied it, and the printed correspondence, ran on for two months without cessation. All former Theosophical storms rolled into one were but as a barometric fall to the monsoon which it presages, in comparison with the havoc wrought in the Theosophical Society's ranks by this publication. It was immediately gotten out in book form by the *Westminster Gazette,* and the book had a tremendous circulation. Some one paid for sending copies to all Lodges of the Theosophical Society.

Mr. Garrett was an exceedingly clever and brilliant writer. No "trial by newspaper" ever had an abler advocate for the plaintiff. Moreover, Mr. Garrett was plainly honest. He concealed neither the sources of his information, his own detestation of Theosophy and its Society, nor that his object was to destroy what he detested. The *Preface* to the book publication, a volume of 120 pages, shows his frank sincerity and will serve as an index to its contents. We give it in full:

> "Tourists at Pompeii are shown a temple of Isis. The impartial cinders have preserved for us there, not only the temple, but the secret passage which the priests used in the production of what are nowadays called 'phenomena.'
>
> "The following pages are designed to show the secret passage in the temple of the Theosophic Isis, the goddess of Madame Blavatsky's 'Isis Unveiled.'
>
> "Instead of having to wait on the pleasure of Vesuvius, I am enabled to act as cicerone while the temple is still (for the present) a going concern.
>
> "The important difference between the exposure of Madame Blavatsky's box of tricks by the Society for Psychical Research, and the present exposure of her successors is, that in this case we have the high-priesthood giving evidence against itself. My own part in the business is merely the humble one of seeing that they shall all satisfactorily 'get at' one another. In redacting, out of the mass of various testimony which has fallen into my hands as clear and readable a story as I could present, my main care has been to tone down the mutual insinuations. Talk about augur meeting augur with a smile! It is the snarl which *these* augurs cannot disguise.
>
> "As for myself, I have tried to render a service to truth; but I cannot see, with some good people, that a sense of truth necessarily excludes a sense of humour.
>
> "Mrs. Besant is a lady whose character I have often defended in the press, though I have not always been able to accept the extremer estimates of her intellectual power. She is about the only one of my *dramatis personae* in whom the public at large (like myself) feel any personal interest whatever. She is, therefore, the strongest buttress of a fabric which she has now for some time known to be rotten at the base. That is why I have dealt more seriously with her than with these Olcotts and Judges. The President is too flabby to be worth fighting; the Vice-President is already thrown over by all the shrewder and honester members; even Mrs. Besant herself has now cabled her refusal to accept his latest revelation, and discovered that his Mahatma is indeed a fraud—when he deposes Mrs. Besant.

"My pity is saved for those humbler dupes of the rank-and-file who have trusted these others not wisely but too well. From some of them I have seen pathetic letters; and if any gall has got upon my pen, it is the gall of the bitterness of their disillusion. They are more widely spread, and more worth saving from the quagmire of shams than most people suspect.

"I need hardly remark that I was never a Theosophist myself. But my Theosophical sources of information, referred to in the course of the story, have been growing within the Society week by week ever since the exposure began.

"There are no signs at present of any intention on the part of the three Theosophic chiefs to return from the various continents to which they departed last July—departed simultaneously with the issue of that 'Report of an Inquiry' (so-called) which is the starting-point of these chapters. Mrs. Besant has left Australia to join Colonel Olcott in India; Mr. Judge remains just five days hence at New York. And so, taking a cue from Mahomet and the Mountain, 'Isis Very Much Unveiled' will now, in booklet form, go out to them.

"F. EDMUND GARRETT."

Mr. Garrett was a personal friend of Walter R. Old, and it was Old who inspired him to write his series of articles and who supplied most of the documentary matter employed by Mr. Garrett with rare skill in making his case. Old was the only one of the numerous *dramatis personae* Mr. Garrett's serio-comedy treated with respect. All the others were targets for his keen wit, Mrs. Besant most of all. Col. Olcott was mercilessly lampooned, H. P. B. and Mr. Judge held forth as a couple of able tricksters and charlatans who had made dupes and fools of Mrs. Besant, Olcott, and the rest, with bogus phenomena and bogus "messages" from equally bogus "Mahatmas."

It was clearly evident from the documents used by Mr. Garrett that Old had been aided by both Col. Olcott and Mrs. Besant, for some of the papers cited could not have been otherwise obtained. This is practically admitted by Mr. Old in a letter to "Lucifer," which will be found in its issue for December 15,1894, Vol. XV, pp. 337-8—and this despite his denial of the fact in the same letter. We quote, italics ours:

"The published facts are just those which came into the evidence of Col. Olcott and Bertram Keightley, and upon which the charges were based and action taken; *and they are, moreover, part of a body* of evidence, which, *from the outset,* it was *decided to publish.* I take the whole Karma of my own action, and I affirm that it is wholly independent of connivance or instigation on the part of anyone."

At the same time Mr. Old addressed a letter to the *Westminster Gazette,* which was published, and which was also included in the matter of Mr. Garrett's book. We quote so much as is necessary to establish or confirm the links already given, italicised portions being, as before, our own emphasis of Mr. Old's words:

"The writer of those articles has named me, quite correctly, as having taken the first step in forcing an inquiry into the case against Mr. Judge. For this act of mine, I was suspended from my membership in the Esoteric Section, under the authority of the joint signatures of William Q. Judge and Annie Besant, Outer Heads of the E. S. T., and my name was dishonourably mentioned before the mem-

bers of the E. S. among whom I numbered many an old friend and colleague. . . . After her official action in suspending me from membership Mrs. Besant was, of course, bound to hear my justification. This happened at Adyar in the winter of 1893. Mrs. Besant's first remark to me after reading the case and examining the documents was, *'You were perfectly justified by the facts before you.'*

"*In the presence* of the president-founder Colonel Olcott, Mrs. Besant, Countess Wachtmeister, Mr. E. T. Sturdy, together with Mr. Edge and myself, *it was decided that the task of officially bringing the charges should devolve upon Mrs. Besant,* and that the whole of the evidence should be *published.* . . ."

Mr. Old goes on to tell of Mrs. Besant's formal demand to Col. Olcott for the investigation, Col. Olcott's official letters to Mr. Judge, and the Judicial Committee meeting, *"with the abortive and disingenuous result already known."* He then continues:

"But what of the 'full publication of all the details?' What of us Theosophists who had brought these charges against Mr. Judge? Were we not left in the position of persons who had brought charges without proving them? The position was one I felt to be intolerable."

It never occured to Mr. Old, any more than to Mrs. Besant and the others, that there was anything "intolerable" in spreading privately and publicly calumnies dignified as "charges" and "evidences", even as human beings, let alone as Fellows in a Society whose first Object was "brotherhood," and as members of an Esoteric School pledged "never to listen without protest to any evil thing said of a Brother Theosophist and to abstain from condemning others." But when publicity played the spotlight upon the authors of the "mass of accusations," then, indeed, the position became "intolerable"—first to Mr. Old, and then to Mrs. Besant and Col. Olcott.

After arguing that it was his "duty" to supply ammunition to Mr. Garrett, whom he calls a "Philistine", in order that "a system of truth" should not be "raised from a fabric of fraud," Mr. Old says:

"It will, therefore, be clear to all members of the T. S. and the public generally that I am responsible for the facts occurring in Mr. Garrett's articles *only so far as they apply to the charges against Mr. Judge.* . . . I do not lose sight of the fact that, however mistaken or misled many of the Theosophical Society may be, as regards the traditional 'Mahatmas' and their supposed 'communications,' they are nevertheless as sincere in their beliefs as many of their more orthodox fellows, and have as much right to respectful consideration. *I particularly regret that Mrs. Besant should have been placed in this awkward public position by the present exposure.* . . .

"Of Madame Blavatsky I speak as I knew her. At the time I made her acquaintance she had forsworn all 'phenomenalism,' so that I never saw any occult phenomena at any time. I believe that *for her* (these italics are Mr. Old's) the Mahatmas existed, and I believe she *thought them* to be embodied personalities. *Colonel Olcott has another theory,* and others have their own. . . . Finally, I have been through the Theosophical Society with my eyes open, and for more than five years have been, officially and unofficially, as fully 'in the Theosophical Society' as one can well be; and while I am certain that many are fully convinced of the truth of their own beliefs in these matters, I am also fully assured that a large number are in the position of *persons self-deceived, who have un-*

fortunately committed themselves too far to review their position without almost disastrous consequences to themselves and others."

Applying this last italicised clause of Mr. Old's, the question arises, Was it H. P. B. and Mr. Judge who had thus committed themselves, or Mr. Old and his associates in the campaign against Judge, which speedily became of necessity a campaign against H. P. B.? The further question arises, What was Mr. Old doing in the Theosophical Society and particularly in its Esoteric School, for five years, with the views, express and implied, just given? Or did these views arise in him after being suspended from the E. S. for violation of his Pledge and the Rules? Mr. Old follows with this statement:

> "I have the fullest conviction . . . that no such thing as evidence of the existence (in an ordinary sense) of the Mahatmas, or of their connexion with the T. S. as a body or with its members individually, is obtainable by a person pursuing ordinary methods of investigation."

The fact itself is a truism to any man of the most casual information and common sense, and was repeatedly affirmed by H. P. B. and Mr. Judge; but if Mr. Old himself had this conviction, how could he know that H. P. B. or Judge, or anyone else, *was,* or *was not,* in communication with these Mahatmas, and what becomes of his "mass of accusations?"

We think the inference is irresistible that Mr. Old, Mrs. Besant, Col. Olcott, and the rest, suffering the stings of wounded pride and vanity, pricked at being "hoist with their own petard" by the outcome of the "Judge case," and convinced by his conduct during the preceding months that he would make no counter-attacks upon them, whatever they might do, proceeded, the one publicly, the others at first privately, to defend and extenuate themselves in the reaction that followed the London Enquiry, by intimating that they "could an' they would" produce evidence that would damn, and doubly damn, Judge. It seems never to have occurred to any of them that *ex parte* accusations, private or public, or "trial by the newspapers" was in any way disreputable, or that an accused person, even one "guilty" of suspected "messages from the Masters," was entitled to the presumption of innocence and freedom from the circulation of "accusations" by all honorable persons, until *proven* guilty. Nowhere, in any of the immense mass of printed matter poured out by his defamers, is there one solitary hint that any of his accusers ever took the straightforward course of going direct to Mr. Judge with their alleged "evidences" and asking him to explain and rebut what seemed to them questionable.

What did Mr. Judge do? He did what he had to do—nothing in so far as the Theosophical Society was concerned; in the Esoteric School, that which the *Book of Discipline* made obligatory upon him, and which, according to his own declaration, was also directly "By Master's Order." In the circular letter with that heading, issued by him to all members of the Esoteric School under date of November 3, 1894, he deposed Mrs. Besant from her co-Headship in the School.

In this circular Mr. Judge says that he has "put off writing it since March, 1894," although " it then seemed to me as necessary as it is now," but that he was "directed to wait for the conclusion of the matter of the charges made against" him. He says he has since seen the wisdom of the directions to "wait," because had he written it while the "charges" were still undisposed of the Theosophical Society would have been "mixed up" with the troubles in the Esoteric Section which had no official relation to the Society. "We have now," he proceeds, to deal with the E. S. T. and with our duty to it and to each other; and among those others, to Mrs. Besant."

He then briefly rehearses the story of the foundation of the E. S. T., its history, the "Inner Group," the reorganization of the School following the death of H. P. B.—all of which has already been told in detail in the course of this history. He makes public to the members the fact that the actual formation of the School originated with himself, in a letter to H. P. B. in May, 1887, a year and a half before its public announcement, and that the foundation followed the lines suggested by him. He also advised the members that he himself had never taken the School or Inner Group Pledges, having made his own vows in 1874 direct to the Masters—all of which is borne out by recorded public and private statements by H. P. B. He then speaks of Mrs. Besant as follows:

> "Mrs. Annie Besant has been but five years in this work, and and not all of that time engaged in occult study and practice. Her abilities as a writer and speaker are rare and high for either man or woman, her devotion and sincerity of purpose cannot be doubted. She gave many years of her life to the cause of the oppressed as she understood it: against the dread blight of materialistic belief in herself, she worked thus without hope in a future life and in every way proved her altruistic purpose and aim. Since 1889 she has done great service to the T. S. and devoted herself to it. But all this does not prevent a sincere person from making errors in Occultism, especially when he, as Mrs. Besant did, tries to force himself along the path of practical work in that field. Sincerity does not of itself confer knowledge, much less wisdom. H. P. B. ∴ and all the history of occultism says that seven years of training and trial at the very least are needed. Mrs. Besant has had but five. Mistakes made by such a disciple will ultimately be turned to the advantage of the movement, and their immediate results will be mitigated to the person making them, provided they are not inspired by an evil intention on the person's part. And I wish it to be clearly understood that Mrs. Besant has had herself no conscious evil intention; she has simply gone for awhile outside the line of her Guru H. P. B. ∴), begun work with others, and fallen under their influence. We should not push her farther down, but neither will the true sympathy we have blind our eyes so as to let her go on, to the detriment of the whole movement."

Mr. Judge discusses *in extenso* the recent charges and troubles in the Society and the School, from the standpoint of the Second Section, treating their real origin, their strategy and tactics, as having their source in the everlasting struggle of human evolution—the contending forces of the Light and Dark sides of Nature and Being. In this respect he follows closely the parallel of the first great out-

burst of the conspiracy—the Coulomb troubles in 1884, as set out in Dr. F. Hartmann's *Observations* at that epoch of the Movement. He concludes this part of his narrative by saying that the difficulty focalized anew "when in January or February [1894] Annie Besant finally lent herself unconsciously to the plot which I detail herein; but prior to that (from August, 1893), those managing that plot had begun to work upon her." He places the root of the plot in India and says that the opposing forces to the Theosophical Movement,—

> ". . . have succeeded in influencing certain Brahmins in India through race-pride and ambition, so that these, for their own advantage, desire to control and manage the T. S. through some agent and also through the E. S. T. They of course have sought, if possible, to use one of our body, and have picked out Mrs. Besant as a possible vehicle. One object of the plot is to stop the current of information and influence started by H. P. B. ∴ by deflecting thought back to modern India. To accomplish this it is absolutely necessary to tear down the tradition clustering around the work of H. P. B. ∴ ; her powers and knowledge have to be derogated from; her right to speak for the Masters has to be impugned; those Masters have to be made a cold abstraction; her staunch friends who wish to see the real work and objects carried on have to be put in such a position as to be tied hand and foot so as not to be able to interfere with the plans of the plotters; it has to be shown that H. P. B. ∴ was a fraud and a forger also. These men are not the Chelas of our Masters.
>
> "The name of the person who was worked upon so as to, if possible, use him as a minor agent . . . for the influencing of Mrs. Besant is Gyanendra N. Chakravarti, a Brahmin of Allahabad, India, who came to America on our invitation to the Religious Parliament in 1893. At the first sincerely desirous of helping the race by bringing to the American people the old truths of his forefathers, he nevertheless, like so many before him, permitted ambition to take subtle root in his heart. Fired with the ambition of taking position in the world as a Guru, though doubtless believing himself still a follower of the White Brotherhood, he is no longer in our lines; on the contrary his mediumship and weakness leave him a vehicle for other influences also."

Mr. Judge then goes on to tell of a message in regard to himself received by Chakravarti, in which the Master commended Judge and his work, and says: "I informed Mrs. Besant in September, 1893, of the message." This message was the one referred to by Mr. Judge in his Statement before the European Convention in July, 1894, as being undisputed by Mrs. Besant. The circular continues:

> "But afterwards, when Mr. Chakravarti's work under me was finished, and when ambition, aroused through that visit, had grown strong, he tried to destroy the effect of that message on Mrs. Besant's mind by cunningly construing it to mean that, although I was thus in all things commended, the last part of it contradicted the first and supported the charge of forgery and lying. This is madness when not deliberate. . . . She accepted the cunning construction, permitted herself to think that the Master could commend me for all the work I had done, of which the pretended acts of forgery would be a part, and at the same time send me a delusive message, part of which was to be immediately used as condemnation if brought forward by me. If I was guilty of what I was accused, then Master

would be shown as conniving at forgery and lying—a most impossible thing. The only other possibility is that Mr. Chakravarti and I 'got up' the message. But he and Mrs. Besant have admitted its genuineness, although she is perfectly unable herself to decide on its genuineness or falsity. But further, Mrs. Besant admitted to several that she had seen the Master himself come and speak through my body while I was perfectly conscious. And still further, H. P. B. ∴ gave me in 1889 the Master's picture, on which he put this message: 'To my dear and loyal colleague, W. Q. Judge.'

"Now, then, either I am bringing you a true message from the Master, or the whole T. S. and E. S. T. is a lie, in the ruins of which must be buried the names of H. P. B. ∴ and the Masters. All these stand together or they fall together. Let it be proved that H. P. B. ∴ is a liar and a fraud, and I will abandon the T. S. and all its belongings; but until so proved I will remain where I was put. Lastly, as final proof of the delusions worked through this man and his friends I will mention this: Many years ago (in 1881) the Masters sent to the Allahabad Brahmans (the Prayag T. S.) a letter which was delivered by H. P. B. ∴ to Mr. A. P. Sinnett, who handed a copy over to them, keeping the original. It dealt very plainly with the Brahmans. This letter the Brahmans do not like, and Mr. Chakravarti tried to make me think it was a pious fraud by H. P. B. ∴ . He succeeded with Mrs. Besant in this, so that since she met him she has on various occasions said she thought it was a fraud by H. P. B. ∴ , made up entirely, and not from the Master. . . . Only delusion would make Mrs. Besant take this position; deliberate intention makes the others do it. It is an issue that may not be evaded, for if that letter be a fraud then all the rest sent through our old teacher, . . . are the same. I shall rest on that issue; we all rest on it.

"Mrs. Besant was then made to agree with these people under the delusion that it was approved by the Masters. She regarded herself as their servant. It was against the E. S. T. rules. When the rule is broken it is one's duty to leave the E. S. T. . . Mrs. Besant was put in such a frightful position that while she was writing me most kindly and working with me she was all the time thinking that I was a forger and that I had blasphemed the Master. She was made to conceal from me, when here, her thoughts about the intended charges. . . Not until the time was ripe did she tell me, in her letter in January [1894] from India, asking me to resign from the E. S. T. and the T. S. offices, saying that if I did and would confess guilt all would be forgiven and everyone would work with me as usual. . . She was induced to believe that the Master was endorsing the persecution, that he was ordering her to do what she did. . . .

"In all this Mr. Chakravarti was her guide, with others. . .

"We are all therefore face to face with the question whether we will abide by Masters and their Messenger on the one hand, or by the disrupting forces that stand on the other, willing to destroy our great mission if we will but give them the opportunity."

It seems to us that in all the foregoing Mr. Judge was endeavoring to do by the E. S. T. what, in his circular of March 15, 1894, he endeavored to do by the members of the T. S.: To strip the difficulties to their abstract root and show the real issues at stake. Two views prevailed in the Society at large and in the E. S. T. with regard to Theosophy, to Masters, and to their Messenger. The view held out by H. P. B. and consistently maintained by her and by Mr. Judge was that *Theosophy is a body of Knowledge*, "ancient, constant and eternal," as the *Bhagavad-Gita* has it, not subject to

change, not an "evolving system of thought;" Masters the Custodians of that Knowledge, and H. P. B. their direct Agent in the world, the Society, and the E. S. T. On this basis and the simple proposition of *falsus in uno, falsus in omnibus,* Theosophy, H. P. B. and Masters, together with all those who accept that view, stand or fall together. This is the view argued at length by H. P. B. in the extract given in the last Chapter, culminating in the proposition that if a single one of her "messages" were found false, if Masters were found winking at a single fraud perpetrated by her in their name, she and they were capable of unlimited repetitions of the same fraud. Her formal documents in regard to Mr. Judge—in the Coues case, in the *Second Preliminary Memorandum,* in that of December 14, 1888, of October 23, 1889, in her *Notice* of August 9, 1890, in her first and last Letters to the Conventions of the American Section for 1888 and 1891—not to speak of numerous private letters to "doubting Thomases" and loyal students, all establish one and the same fact: that she held out Mr. Judge to the students in the same light that the Masters held her out, her authorized Agent and "direct representative," as she was that of the Masters. And that this was originally the view of Mrs. Besant, both in respect to H. P. B. and Mr. Judge, has been abundantly shown; the first by her article in "Lucifer" for December, 1890, "H. P. B. and the Theosophical Society" and her article in "Lucifer" for October, 1891, "Theosophy and Christianity;" the second in her signature to the Minutes of the E. S. Meeting of May 27, 1891, and, *after* the "Judge case," by her signature to the circular of July 18th, and August 1st, 1894, not to speak of her repeated statements publicly in "Lucifer."

The second view believed in Masters, in many shades of belief and understanding; in the Theosophical Society as the vehicle of their work; in H. P. B. as a human instrument of their teaching, medium, psychic, chela of some degree or another, sometimes speaking on their account and sometimes on her own, her writings therefore to be dissected and divided by each according to his judgment, as hers or her Masters; therefore in her Theosophy as being no different or other than their own—her understanding and interpretation, to be accepted or rejected, improved and extended, as each might esteem himself capable and persuade others to the like opinion. They saw no incongruity in consulting other mediums, or in developing mediumship and psychism in themselves along any lines that seemed profitable; in according the messages thus received the same treatment of acceptance or rejection, in whole or in part, as they accorded to H. P. B. and to each other. Thus Col. Olcott, Mr. Sinnett, Bertram Keightley, Mabel Collins, Walter R. Old and many others, and finally Mrs. Besant, accepted some of the messages and writings of H. P. B. as genuine, others as fraudulent; the same with Mr. Judge; ultimately the same with each other, for in 1907 Mr. Sinnett, Mr. Mead, Bertram Keightley, and others who were firm allies in 1894-5, broke with Mrs. Besant over the famous

"Adyar manifestations" at the period of the death of Col. Olcott. Mr. Sinnett, who regarded highly the "clairvoyance" of Mr. Leadbeater in 1895, ceased to have any respect for Mr. Leadbeater's "occult" powers when the latter took a tangent of "revelations" which opposed and obscured Mr. Sinnett's own coruscations. Col. Olcott, who took Mrs. Besant to be the promised substitute for H. P. B., came to disbelieve in her spiritual powers, almost to disbelieve in her ordinary integrity, as was well known to many in the years before his death. Leadbeater, whom Col. Olcott thought to be the most brilliant star in the occult hierarchy, broke the Colonel's heart by his frank admission before the London Committee of 1906 of teaching nameless practices to young boys as a cure for "evil thought-forms." Mrs. Besant, who from 1893 till 1904, was a firm believer in the powers of Mr. Chakravarti and his connection with the Masters, and to whom she looked for the "messages" that should guide her conduct, came at last to believe that Chakravarti was under "dark influences," and substituted Mr. Leadbeater as her "occult" mentor. All these persons, joined together under a common influence, were determined in 1894-5 to "purify the Society" by the destruction of the reputation and influence of Mr. Judge. But in their subsequent careers they took tangential paths. Of all the coterie of 1894-5, only one, Bertram Keightley, still follows the faded star of Mr. Chakravarti, whose "theosophical" history terminated abruptly in 1904. But neither Col. Olcott, Mrs. Besant, Mr. Sinnett, nor any of the others ever had the courage or the sense of justice to avow publicly their occult blunders, and thus repair the mischief they had unwittingly wrought to the very Cause they once aspired to serve with full allegiance. In private, and to various persons, both Col. Olcott and Mrs. Besant repeatedly admitted that they had wronged Judge, that their course in 1894-5 was a mistaken course, but neither—such are the karmic consequences of infidelity to the pledges of *Occultism*—was ever able to regain the stamina and sense of honor to publicly admit their folly, and thus undo as best they could the evil they had unconsciously made themselves the tools and instruments of. For the one, there must be much of extenuation as well as charity; for the other—there can be only charity. But it is owing to-day, as it was in 1893-5, that the truth should be made known without fear or favor, as without malice, that those whose only demerit is ignorance and whose only fault reliance upon authority, may choose their path in knowledge of the opposing issues and the parts played by the respective proponents of the two mutually irreconcilable views of the Theosophical Movement, which includes all, the false as the true, the foolish as the wise, in its mighty stream.

Mr. Judge closed his circular of November 3, 1894, with the following

E. S. T. ORDER

I now proceed a step further than the E. S. T. decisions of 1894,* and solely for the good of the E. S. T., I resume in the

*This was a typographical error in the original circular. The date should be 1891, as the reference is to the Avenue Road meeting on May 27 of that year, following the death of H. P. B.

E. S. T. in full all the functions and powers given to me by H. P. B. ∴ and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T. . . . Hence, under the authority given me by the Master and H. P. B. ∴, and under the Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end.

A copy of this E. S. T. Order was at once cabled to Mrs. Besant in Australia, where she then was, and a copy of the entire circular was forwarded to her at Colombo, Ceylon, where she arrived on December 18,1894, *en route* to attend the Adyar Convention scheduled for the holidays as usual. Immediately Mrs. Besant drew up a counter circular which, dated Colombo, Dec. 19th, was as quickly as possible sent out under a London imprint, to all members of the E. S. T. Mrs. Besant's circular is much shorter than Mr. Judge's and requires extended quotation to enable proper comparison to be made by the student. After a preliminary paragraph devoted to explanations of her delay in sending out her statement, she makes the following comments:

"I do not know if the statements as to Mr. Judge's part in the foundation of the E. S. T. are or are not true. H. P. B. never mentioned to me the alleged facts, except the one that Mr. Judge had not taken the ordinary pledge, he being already pledged."

This statement can scarcely be taken as other than a convenient hiatus of memory on Mrs. Besant's part, seeing that it was herself who read at the Meeting of May 27, 1891, the bundle of documents establishing the veracity of Mr. Judge's statements. Mrs. Besant goes on to discuss her own status at the time of the departure of H. P. B., the status of the Inner Group, and Mr. Judge's participation in the meeting of May 27, 1891. Thus:

". . . H. P. B. did, when I left her [to go to America to attend the Convention at the end of April, 1891], give me a sealed statement, constituting me Chief Secretary of the I. G. and Recorder of the teachings. She also wrote to Mr. Judge stating that I was her "Successor," when she had to leave us, and Mr. Judge read that extract to our little group at Avenue Road when he came over after her death, as constituting—with her statements to himself—the basis for the future arrangements. . . Ere leaving for America I asked her if I might discuss the I. G. Instructions with Mr. Judge; she answered: No, not unless he took the pledge. When he came to London after her death I told him this, and the first of the spurious 'messages,' was the assent to his question if he might enter the I. G. without taking the pledge. It seemed to all of us natural and right that he should come in, and we joyfully welcomed him."

If the reader will turn to the extracts, given in Chapter XIX of this History in THEOSOPHY for August, 1921, from the Official Minutes of the Avenue Road meeting of May 27, 1891, to which Mrs. Besant refers above, he will find that it was not a meeting of the "Inner Group," but of the Advisory Council, English and American, although the members of the Inner Group were all members of that Council. The opening words of the Minutes recite:

"A full meeting of the Council, as appointed by H. P. B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Bro. William Q. Judge, with

full power, and *Bro. Judge attended as the representative of H. P. B. under a general power given as below.*" The "general power" mentioned was the document of Dec. 14, 1888, which is reproduced in full in the Minutes. Further, referring both to the various documents mentioned as well as to H. P. B.'s letter to Mr. Judge about Mrs. Besant, of which she speaks, as "stating that I [Mrs. Besant] was her 'Successor,'" the Minutes say "which *we now here* have read,"—not, as Mrs. Besant puts it, "*Mr. Judge* read that extract *to our little group* at Avenue Road." It was *after every Councillor* had read those documents and that letter that the Minutes were drawn up, giving to *Mr. Judge, not Mrs. Besant,* the status of "*the representative of H. P. B.*" The status accorded Mrs. Besant, on the documents and letter, was Chief *Secretary* and *Recorder* of the teachings of H. P. B. to the Inner Group. Those Minutes were signed by every Councillor without exception, Mrs. Besant included.

This circular of Mrs. Besant's, written *after* Mr. Judge's action in terminating her co-headship of the E. S. T., is the origin of her claim to be the "Successor," appointed by H. P. B. She had either to accept the action of Mr. Judge or reject it; she chose the latter course and the "Successor" claim was her foundation. If the letter of H. P. B. to Mr. Judge, dated March 27, 1891, meant what Mrs. Besant claimed it meant, it stands to reason that she would have broadcasted the text of that letter, *of which she and every Councillor had copies.* She never did so, and the presumption must stand heavily against her on that account alone, quite apart from H. P. B.'s known position on the subject of "apostolic succession" and the position taken by herself at the time of the Foulkes' claim to be H. P. B.'s "Successor."* Moreover, as often happens in cases of concerted action on an insecure basis, one of the "partners" in the "case against W. Q. Judge" went too far for safety in her zeal. Early in 1895 Countess Wachtmeister put out a pamphlet in support of Mrs. Besant, entitled "H. P. B. and the Present Crisis in the Theosophical Society." On page 4 of that pamphlet she gives—correctly—the particular extract from H. P. B.'s letter to Judge covering the "Successor" myth, as follows:—

> "Judge, *she is a most wonderful woman,* my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America."

With all of this, every one familiar with Mrs. Besant's career and the situation in the Theosophical world in 1891, must entirely agree, as did Mr. Judge. Did H. P. B. mean "Successor" in the sense which Mrs. Besant claimed and claims—*apostolic* succession?

It so happens that H. P. B. refers to the same subject, the same conditions, and uses the very same terms, in the *Key to Theosophy*—to mention a specific instance—and she there says regarding "the future of the Theosophical Society," in reply to a postulated question:

> "I spoke rather of the great need which our *successors*

*See THEOSOPHY for January, 1922, for the facts in detail on Mr. Foulke's claims and the subject of "Apostolic succession."

in the guidance of the Society will have of unbiassed and clear judgment."*

It will be noted that both in Countess Wachtmeister's textual copy from the letter, and in the above quotation from the "Key," H. P. B. spelled the word with a small letter, not with a capital "S" as Mrs. Besant puts it in her circular—a tell-tale change indeed.

We have gone thus fully into Mrs. Besant's claim of being the "Successor" of H. P. B., because her theosophical prestige before the world, now as then, rests exoterically on the fact of her being the "most wonderful woman" that H. P. B. called her, and esoterically on her claim to be the "Successor" of the Messenger of the nineteenth century. To any *student* of the teachings of H. P. B., the mere fact that any one should claim to be her "Successor" is evidence merely of the delusion, the ignorance or the guile of the one making such a claim.

Mrs. Besant, in the paragraph last quoted from her circular of Dec. 19, 1894, presents another of those curious idiosyncrasies of character and inconsistencies of conduct with which her career abounds. She says: "Ere leaving for America I asked her [H. P. B.] if I might discuss the I. G. Instructions with Mr. Judge; she answered: No, not unless he took the I. G. pledge." Yet in literally the next breath she says: "When he came to London after her death *I told him this,* and the first of the spurious 'messages' was the *assent* to his question if he might enter the I. G. *without* taking the pledge. *It seemed to all of us natural and right that he should come in, and we joyfully welcomed him.*" Now, if she had such *instructions* from H. P. B. *not* to admit Mr. Judge without his taking the pledge, what kind of a "Successor" was she to admit him pledge-free? Or, if she was a genuine "Successor," how came it that she violated her "instructions" and admitted him on the strength of a *spurious* "message?" What is the "occult" nature of that "Successor" who, by her own confession, is unable to tell a "spurious" from a genuine Message from the Masters? Or violates the Instructions received?

Mrs. Besant's circular goes on to say:

> "The 'plot,' *so far as I know,* is the purest delusion. What is said of Mr. Chakravarti I *know* to be false, and I can but feel the profoundest pity and sorrow for him who uses the holy name of the Master to cover such a charge."

We have inserted italics above, because we do not doubt that Mrs. Besant spoke truly in saying "so far as I know." And although she claimed to "know" that what was said of Mr. Chakravarti was "false," she has many times, since 1904, said the same thing of Mr. Chakravarti herself that Mr. Judge wrote in 1894. Was Mrs. Besant right then and wrong since 1904, or *vice versa,* on the nature of the "influences" exerted through Mr. Chakravarti?

Mrs. Besant states, with reference to Mr. Judge's "E. S. T. Order:"

**The Key to Theosophy,* Original Edition, pp. 304-5.

"The 'E. S. T. Order' . . . I reject. I shall pursue my work quietly, with such of the Council left by H. P. B. as think it right to work with me. Mr. Judge thinks it right to rend the School in twain, and I can only go on steadily as I have learned. We have come to the parting of the ways. I recognize no authority in Mr. Judge. Not from his hands did I receive my work; not into his hands may I surrender it.

"And now, brothers and sisters, you must choose your road, grievous as the choice must be to you. Mr. Judge casts me aside, breaks the last tie between us that remained."

It seems not even remotely to have suggested itself to Mrs. Besant that it was her own actions, not those of Mr. Judge, that had "rent the School in twain;" that it was herself who had "broken the last tie which remained." How she "pursued her work," we are now to witness.

(To be Continued)

THE SPIRIT IN THE BODY*

"For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—*Bhagavad-Gita,* Chapter XIII.

YOU should have got a lot of strength and courage from the present short separation and its circumstances. It may not be fully apparent just now, but the results will flow from it, if your attitude has been toward the performance of duty as it came, regardless of self-interest. This is not easy to learn but every circumstance—taken rightly—leads to this priceless acquisition. We sometimes forget that we, ourselves, desired to be tried and tested, and that these trials and tests come in the ordinary events of everyday life; if we cannot take these as they should be taken, we do not gain the strength that will carry us through, nor do we lessen the bonds that hold us to rebirth.

I have your letter about the meeting of Thursday night. Of course one feels one's inability to meet all inquiries, but it is the very learning of what is needed that induces the study lacking. We accept and know many things interiorly, but if we are able to give others the proper words and ideas that will convey them, we have to be able to formulate them; so we practice formulation of answers, constructing them ourselves, or adopting those used by others that do so effectively.

In your last paragraph you say, "When the Self ideates, the Manvantara is going, and the ideations of the Self are 'the Rays from and one with the Absolute' "; meaning all beings from man

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*From the Letters of Robert Crosbie, here published for the first time.—EDITORS.

up—all the rest of the Cosmos being the results of the ideation of these Rays. Could there be any ideations other than those of the Self, whatever their focalizations? Ideation implies consciousness, and as everything in the universe from the atom to Brahma is conscious, each in its degree, can the Self be absent from any? Is it not apparent that the personal man holds himself as separate from all the rest, and that the lower forms have less and less of such sense as they descend?

How does this sound? The Self ideates and the Universe is formed in primeval focalizations. In these *upadhis* its ideation produces less ethereal and more limited focalizations; so, on to the more concrete, all are forms and aspects of the Self, indissoluble as to essence, ever changing as to aspect and form, each aspect and form acting and being acted upon by every other in both ascending and descending cycles, or Rounds. All rebecome the Self at the close of a Manvantara, each to re-emerge in its integrity at the beginning of a new one, to continue its eternally recurring active progression.

To get back to the Real would be like standing back from the whole manifestation and seeing how it looks—to use a phrase. Standing back thus, the Real is gained, but as rest is followed by activity, still further and greater manifestation must follow. The Real is the Creator, Preserver, and Destroyer in order to further create, but is not subject to change, although the Cause and Experiencer of all change.

"The Self ACTS only through the creatures." It can only know itself *in action* through its differentiations, which by the inherent power of Self-hood and the action and re-action of all in giving direction, are raised from perception to self-consciousness; this Self-consciousness, once achieved, must continue to expand or be lost. This, of course, is one way of putting it.

Your letter of today is an excellent statement. I would add to it: the Om is the omnipresent spirit which is also in the body. Its powers are Preservation, Creation and Destruction—the basis and the means of progress. Re-creation, on an advanced basis, follows destruction until such perfection as is possible in any given age is reached, which, in turn, forms the basis for further creation. Progression is eternal, yet the Self is one and changes not. One might say, as a conception, that It realizes Itself through its creations. The higher the creation, the higher the realization. The realization may be individual, but that which realizes is the Self. It cannot be fully understood, yet the mind gets glimpses now and then which no word or idea can convey.

As to Masters: the power of Preservation is Theirs as well as other powers. Any height may be retained as long as serviceable, or if not retained in particular can be quickly reached when needed. The present time may be a period when Preservation is in force; who knows? Some have bodies of the highest transmutation of matter; others are Nirmanakayas, we are told. The sheaths used are in accordance with the work to be done. Nirmanakayas can and

do act in the way you describe; if They did not retain the Nirmanakaya *kosha, They would be beyond the possibility of helping humanity.* By this it would seem that certain "Preservations" are necessary for long periods, possibly a Manvantara.

All this is in regard to our Solar System. We are told that no Adept goes beyond the lowest plane of the great Kosmos without passing out of our system; so, there must be a "retaining" in order to "remain" and help. This is the "sacrifice," and it must be so all along the line. They help on higher planes always; Their lower *koshas* enable them to help on lower planes as well. At least, that is what I understand from what is given.

The copies of the pamphlets you send are priceless in value for students whose eyes are open. The unfortunate thing is, that until each one has clarified his perceptions, he would not know gold of Ophir from base metal. So much that is here and ready is too high for most; if given, it avails them not. You know how that is in your own progress; words and sentences do not always have the same meanings—the point of view alters them.

The danger lies, as you say, in finalities. A high concept serves as a stepping stone to higher ones; as stepping stones they are good, but as resting places they are distinctly inhibitive of progress. Progress precludes finality.

Well, good nights and days to you. As ever—

PRESENT, PAST AND FUTURE*

The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; . . Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its revolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

*From the Original Edition, *Secret Doctrine,* Vol. I, pp. 43-44; see Third Edition, Vol. I, p. 75. The title used is our own.—EDITORS.

THE COMING RACE*

THE great quest of scientists at all times has been to discover the beginning of things. They rightly think that if they can discover the beginning of things, they can get at the meaning of existence. For we know that there must have been a time when this world was not; when this solar-system was not; nor stars nor any heavenly bodies. From that state of invisibility there came visibility. Standing as perceivers in that condition of invisibility, we can imagine an eternal motion always tending to a vortex; then vortices becoming more and more dense through vast ages of time and finally condensing into such bodies as our planet or sun. The beginning is on the invisible side of nature, and in that invisibility was the intelligence which could bring about the differing visible results.

Invisibility does not imply lack of intelligence nor lack of form, but rather implies the basis of all intelligence and experience, as well as the basis of all form. If we would consider that every planet and every solar-system is the successor of a planet or solar-system which preceded it, and that this great succession of planets and solar-systems and beings had no beginning and will have no ending, we can see that when this planet began in radiant matter, all the intelligences concerned in the planet existing before this one were present, each in his own degree and kind, the result of all its past individual experience. These intelligences included not only the being, man, but all the beings above him and every being below him. For the kingdoms below man are just beginning to get a conception of separateness of being, which increases by degrees through experience, in form and expression; there are many differings degrees, too, among mankind; above man, many planets and solar-systems before this have brought into existence through evolution—"the ever-becoming"—beings so much higher than man that our highest conception of a deity would not give us an understanding of their nature.

The great evolutionary stream does not exist of itself. It is composed of every unit of intelligence concerned in it. This planet like every other planet is made up of the beings concerned in it. The mineral kingdom is necessary for the vegetable, both these kingdoms necessary for the animal, and all three for the human kingdom; then, are the beings above, but all beings rest on the one common basis of Spirit. Differing in their degrees of expression, all acting and re-acting upon each other, all by that action and reaction gain a further impetus to a greater range of knowledge and expression. Evolution is not a thing outside ourselves, but an unfolding from within outward. The whole force behind evolution is the One Spirit —the power within us that enables us to perceive, to learn, to know, to feel, in every direction.

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*From the stenographic report of a talk by Robert Crosbie, here published for the first time. —EDITORS.

Going back to that form of invisibility in which every planet begins, we will understand that it must go under certain directions, under certain laws which are inherent in the whole and rise from the inter-relation of the different beings that compose the evolutionary stream. The order in which this stream divides is known. That order is on the basis of the seven, and it is defined by seven distinct great classes of beings. The number seven is to be found everywhere in nature, most notably in the colors and sounds. There are several octaves of color just as there are several octaves of music, and these octaves of sound and color have a different relation to the different classes of beings. The septenary division moving throughout the world in every direction is expressed in man in seven "principles."

Every man is septenary in form and every man is connected with every other being and every other element in the universe. All the different classes of beings everywhere meet in the "principles" of man, all being a part of the Great Whole. Each one *is* Spirit; each one has all the acquired intelligence of the past; each one has the active thinking power of mind; each one has that mind applied to physical life; each one has the life in the body—an aspect of the One Life—each one has a real inner form which is the substratum of the physicial form into which this gross matter is builded. Thus no man is, in reality, separate from any other, all are in constant touch with each other.

Our planet, like man, has its seven "principles" and its seven states. Evolution has proceeded three and one half times through the seven states. Now, we have passed the middle point of the fourth round of this earth, but we have to go three and one-half rounds more before the highest possible perfection of humanity can be brought about, in intelligence and substance. Every round brings a new advancement in intelligence and a new refinement of the matter used, for a change of substance goes on all the time through the refining power present in all the kingdoms, from highest to lowest.

Corresponding to the rounds are seven great races, which are again divided into seven sub-races, and the sub-races into family races. We are now in the fifth sub-race of the fifth great Root Race, although there are still existing on the earth to-day remnants of the fourth, and even of the third sub-race. Nature does not proceed by leaps and bounds. While one race is ending another is beginning, and so we also have right among us now the pioneers of the sixth sub-race.

The development of the senses is concordant with the evolution of the races. Whereas now we have but five senses, in another race we shall have an added sense, which will transcend our highest sense of sight and be a synthetic sight or sense which takes in all the rest. Scientists anticipate this sense in their "fourth dimension", but what they really need to see is a sixth characteristic of matter—permeability, which will enable us to see, unobstructed by any object or substance. The power of seeing through absolutely opaque substance, as now does the X-Ray, exists latent in every one of us; it is this

power manifesting in what we call clairaudience, clairvoyance, and telepathy.

Now it is very foolish and a waste of time to speculate, as many Theosophists do, and talk much about the coming race; what will be its nature; what will be the degrees of intelligence, and the kinds of passions that the beings will have at that time. All that we have now are the conditions that now confront us. We cannot start from any place other than the one where we now are, and we must use the powers and knowledge that we have in order to reach any further advancement. Let it be well understood at the outset that whatever the coming race may be will be due to the thought and action of mankind *Now*. There is no power outside of man that will make the race any different, that will make conditions any different. The power to make the conditions, to make the race, lies latent in the spirit and soul of man. As he thinks and acts will results be. The coming race will be just what *we* make it. We cannot tell what it will be, but we can know what we ought to do now. We can take the stand that will bring us into the highest and best relations and conditions possible to us now.

No Being is guiding this evolution. It is all beings. No Being is sending it in this, that, or the other direction, nor turning aside the results of our own individual wrong doings. All is caused within ourselves, and the reaction depends upon ourselves. It is true that all effects come to us through other beings, but those effects are from causes that we set in motion. So, if we have enemies, they are our own enemies. If we have friends, they are our own friends. Beings of a high degree are not doing for us what we alone can do for ourselves. The law does not exist outside of man. He is his own law. He acts from within. We exist among many, many different kinds of beings, but it is our attitude toward them that determines the reactions from them. The making of the coming race, then, is within our own hands, and nowhere else.

It is the beings on earth that make the conditions, and not the conditions that make the being. Many have the idea that our environment makes us, that if only we could get out of our present environment, we would be all that we should be. It is not true. No matter how pleasant the surroundings might be in a fabulous heaven, if we went there, fault-finders as we are now, we would find things to find fault with right there and right off. We are not changed by environment and could not be, because, in fact, *we are our own environment*. We stand behind every change, unchangeable, ready to make a further change, whether in body—that ever-changing mass of lower substance which we use—or in our mind, which, no more than body, is ourselves, because we can change it. That in us which never had a beginning and will never have an ending is continually making changes in its individual instruments of expression. Such is the meaning of evolution, and the whole universe exists for no other purpose than the evolution of soul.

Consideration along these lines brings us to a sense of our re-

sponsibility as to the coming race. Whatever is to be in the future depends on us. It will not change unless we change it. We have to set the lines right so that others may follow, on the right basis. We have to forget personality, selffishness, separateness, and realize that each one of us must work for the good of all, must see all beings as one great whole, all beings of every kind working together from the same nature in the same direction, but differing in their degrees. Would man-made laws help us in that? Not at all. All must be done by the man himself. We put the machinery of law in motion making enactments with the idea that they will change the moral nature of man, but they never will, for the moral nature of man is responsible. We have our various loves, wise or unwise; even the love of country can do great harm, if it is of such a nature that it will make men do "what my country does", whether that country is right or wrong. We forget that other peoples are like ourselves, and other races just as much our brothers and sisters. There is needed the realization of one great family, however much the members of it differ, and that all are mutually interdependent and mutually related.

So long as racial doubt and hatred exist, there will be wars among the nations. Peace lies in the realization of what evolution means, of what is the purpose of life. When that realization becomes general in the world, all the circumstances which now hinder us—whether they be earthquakes, cyclones, diseases, or wars—will disappear, because if *no* man will hurt another, then there is nothing for evil to work upon. As soon as we realize our responsibility for our words, thoughts, and actions to all others, the whole basis of all wrong-doing is removed. This is one of the lessons which Theosophy teaches: It aims to make *a universal brotherhood of Humanity,* not of one race or people.

The coming race will, no doubt, affect America. Here are representatives of almost every race, and the mingling of the physical strains of the egos now in incarnation is bringing about the beginnings of a new race. Peoples are gathering from all corners of the earth in this westernmost land. Moving along on the lines of their own nature, they are drawn together by the very magnet of what is going on here to form a new people, and little by little they are actually improving the physical body, improving the conditions, improving the intelligence, and gaining a wider range of thought. The pioneers of the coming race, we may understand, are already here, beginning the work that will be continued by other egos who will follow.

The great Teachers of all time are waiting and preparing for Their actual appearance among us, but "the coming savior" of whom we have heard will not be in our generation, nor are we ready for him. Such a being could do us no good now—and not until we have taken the Message that those Beings have already left us *and used it,* could Their actual coming be of benefit to us. Their Message is Their forerunner—the voice crying in the wilderness to make

the Path of the Lord straight—a preparatory Message that will take these souls, awake and awakening, into right thought and action.

Great, then, is the responsibility which is laid upon us. All that we may need by way of help is there for us. All the information necessary may be had for the asking. That Message has been given time and time again in other and ancient times. But it was taken advantage of by a very few and misused by the great majority. It will be the same this time, undoubtedly. Yet the Truth exists. The power is there. The help is there. Both, if we but know enough to seize them.

THE QUIET SPOT

THERE seems to be no end to the reiteration by the Wise of the fact that the quiet spot must be found and at last held under all circumstances. One must attain an equilibrium that cannot be shaken by personal emotion; one must be ready to say under *whatever* circumstances, whether expected or unexpected, "This is just in fact what I desired;" one must accept Law in full and not in partial or divided application.

In the very nature of growth, a long time is required, even after the earnest student is familiar with the written text, for the veils to lift on its true meanings. The still lingering virus of the vicarious atonement idea deludes him into thinking that in some mysterious way the knowing mentally of the text will save him. He does not grasp that it is only in hourly *application* to daily living, the true meaning will become revealed.

He has studied the devotional books from cover to cover, knows them in fact "by heart"—yet to him they are hidden in their essential meaning; their secret intention escapes him. Only by the gradual strengthening of the will through repeated and persistent attempts at partial application, does he come at last to realize that the application must be in full. Else, he but the more solidly buttresses that part of his nature which he does not subject to the Great Law.

The one thing to be striven for is calm or steadiness if ever we are to be factors for good—agents for righteousness. We know that. And we begin the seemingly endless and hopeless quest for that quiet spot where unity is. Through thousands of failures we continue the search. That unshakable place of peace—does it exist for every Pilgrim? We become so blinded by our failures that, unconsciously, we come to believe it to be but for the few, or if for ourselves, only in the far vistas of the future. Not now is it for *us*. Greater shocks come to awaken us from the sleep of this error. We are forced to find that imperishable place or be cast away to another, a lesser opportunity.

Yet we are aware that there are Those who have attained; Those who can stand through any shock, and have so stood though nations fell; Those who have not left us when their attainment was complete. Bearing the Message of their Journey They come, presenting it not as their own but as the work of the Great Ones to whom They eternally point. The while They stand as examples of what They bring, the mongering world accepts the Message and rejects the Messenger. The student still expects by some miracle not to comply with *all* the conditions. He wishes to select his own.

It is only when driven to the confines of despair, that he finds he must turn, for he cannot escape Life. *He has to face Life itself.* If, then, it must be faced, it were better to face it squarely. So resolved, half the burden falls from him, and he has found the strength to face his lower self. Confronting it now, it does not terrorize him, for he knows it to be *his own.* He faces it under the aspect of Law—the Sweet Law of Alaya's Self—*returning* Harmony. In the midst of the clangor and the din, he knows that *immediately* beyond lies the sweet peace of life and a purified understanding. If the struggle seems almost unendurable, he may know that the same Good Law that brought the struggle will equally bring the compensation for effort made.

In the stead of constant poniard thrusts of resentment into the deep heart of his new life; in the stead of tidal rebellions that sweep and waste and pillage the garnered high moments of the soul, he holds the resolution to suffer or enjoy whatever is the Will of the One Life—in reality his own and only true will. Making this will *his* will, he has the force of every Master of Beneficence abiding unseparate and unapart in him. He no longer struggles against any conditions; he works with them. With this resolution reaffirmed from moment to moment until it becomes continuous, he comes to feel gratitude—in which there is no gratulation—that after resignation is contentment, satisfaction knowledge; that back of all lies the Ocean of Self; that behind all the emotions and sensations of what we call life, there is that still deep current of Real Life or Love, of which they are but obscurations.

FUNDAMENTAL

Theosophy has revealed to "the great orphan" the true story of his Divine lineage, concerning which it is said in the *Secret Doctrine,* "Man cannot know higher Beings than his own Progenitors. *Nor shall he worship them,* but he ought to learn *how* he came into the world." Surely a knowledge of his inherent Divinity, which has precedence over mere earthly parentage, would help a child as he grows to manhood to make himself worthy of it.

FRAGMENTS*

ATTRIBUTED TO EPICTETUS

WHEN someone asked, "How may a man eat acceptably to the gods," he answered: "If he can eat justly and contentedly, and with equanimity, and temperately, and orderly, will it not be also acceptable to the gods? But when you have asked for warm water and the slave has not heard; or, if he did hear, has brought only tepid water; or, he is not even found to be in the house; then, not to be vexed or to burst with passion, is not this acceptable to the gods?"

"How then shall a man endure such persons as this slave?" "Slave yourself, will you not bear with your own brother, who has Zeus for his progenitor, and is like a son from the same seeds and of the same descent from above? But if you have been put in any such higher place, will you immediately make yourself a tyrant? Will you not remember who you are, and whom you rule? that they are kinsmen; that they are brethren by nature; that they are the offspring of Zeus?"

"But I have purchased them and they have not purchased me."

"Do you see in what direction you are looking—that it is towards the earth, towards the pit; that it is towards those wretched laws of dead men? but towards the laws of the gods you are not looking."

* * *

It is difficulties which show what men are. Therefore, when a difficulty falls upon you, remember that God, like a trainer of wrestlers, has matched you with a rough young man. "For what purpose?" you may ask. Why, that you may become an Olympic conqueror; but it is not accomplished without sweat.

* * *

"Why are you ignorant of your own noble descent? Why do you not know whence you came? Will you not remember when you are eating who you are who eat, and whom you feed? When you are in social intercourse; when you are exercising yourself; when you are engaged in discussion, know you not that you are nourishing a god; that you are exercising a god? Wretch, you are carrying about a god with you, and you know it not. Do you think that I mean some god of silver or of gold, and external? You carry him within yourself, and you perceive not that you are polluting him by impure thoughts and dirty deeds.

"And if an image of God were present, you would not dare to do any of the things which you are doing; but when God himself is present within and sees all and hears all, you are not ashamed of thinking such things and doing such things, ignorant as you are of your own nature."

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*From the George Long Translation.

ON THE LOOKOUT

SOLAR PULSATION

L'Abbe Moreux, waxing poetic on the Sun, remarks:

"At certain periods the solar fever reaches its climax. . .Every eleven years this unspeakable consumption of energy seems to exhaust the monster's strength. . . Then the heat again increases . . . and the cycle begins anew."

The Abbe believes himself to have been the discoverer of this cycle in 1893. But H. P. Blavatsky wrote in 1888:

"There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart. . . Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it . . . passes thence to the great veins and arteries of the system." (S.D., I, 541.)

What she knew in 1888, and long before, her colleagues knew for ages. Had the Abbe known even a part of the other things She knew, he would not wear his present title, nor would he allow his work to appear in the pages of a paper which follows texts from the Prince of Peace with exhortations to wholesale murder in the interests of its owner's Mexican property, of his circulation, and of his personal spite against English society.

SOUND AND ELECTRICITY

Many of the scientific prophecies put forth by H. P. Blavatsky between 1875 and 1888 have been verified; so many, and in some cases so startling, that no unprejudiced scientific investigator can long remain unconvinced of the reality of Her knowledge. But in the case of the strange powers and potencies of sound, Her teachings remain stubbornly recalcitrant to scientific theory.

However, P. Collet finds that an alternating current of electricity passed through the point of contact of a metal point with a galena crystal produces sound, it being possible to reproduce a singing voice. Dr. Alfred Gradenwitz describes a similar phenomenon, accompanied with new and strange electromagnetic effects. Have these things, perchance, anything to do with the following Theosophy of 1888?

"The *seven primary* forces of Electricity. . . These include, among other things, SOUND, LIGHT, COLOR, etc., etc." (S.D., I, 554.)

"The strange statement made in one of the stanzas: 'The Songs of Fohat (the cosmic base of electricity) and his Sons were *radiant*. . . . and that the four Sons (differentiations) on the *middle* fourfold circle *saw* their father's songs and *heard* his Solar-selenic radiance' is explained: The agitation of the Fohatic forces . . . have in them several of the properties of . . . ether, *color* and sound as well. Perhaps the above will be regarded as archaic nonsense." (S.D., I, 204.)

She also taught that both sound, and its controlling power, thought, go farther and have more vital effect, both in the physical and moral worlds than is imagined. Will we so control our thinking and speaking that when the powerful inventions foreshadowed by the above discoveries come on the scene, they will be used, not for murder as hitherto, but for production; not in the cause of brutality, but of brotherhood? The basis lies entirely in the ethics which H.P.B. so interwove with her Science as to make the two inseparable.

ANCIENT SCIENCE

We learn that the very ancient art of tempering copper has not yet been rediscovered, the latest claimant to such a discovery having been offered a million dollars cash and a permanent royalty of two cents per pound in case of making good. Even under such a tremendous (in our day) inducement results do not seem to be forthcoming. Tempered copper is not the only lost art known to science. Ancient wisdom, thus known to have been superior to ours in some respects, is it not barely possible that in the realm to which it was almost exclusively devoted, the science of life and living, it might have made discoveries which, if known and adopted, might eliminate the evils of the

present age, for which no modern discovery seems to be a palliative? Those discoveries are repeated in Theosophy; whether effective or not, is known to those who try them out.

SOLAR MAGNETISM

Theosophy stated thirty-four years ago:

"The Sun is a great magnet." (S.D., I, 499).

"That such magnetism (cosmic magnetism) exists in nature, is as certain as that gravitation does not; not at any rate in the way in which it is taught by Science." (S.D., I, 497.)

Adriaan Van Maaen, writing on the Zeeman effect, says:—

"The discovery of magnetic fields in sun spots led Hale to the question whether the Sun as a whole is not a magnet. The structure of the corona, as observed at total eclipses, points strongly in this direction."

Sir J. Thompson, President of the Royal Society, in commenting on the Einstein Theory, remarked that it would necessitate the existence of electrical and magnetic forces of an unknown nature, outside matter, in regard to which H. P. B. says: "Besides the force acting *in* matter, there are also forces acting *on* matter." And "the knowledge of the *real* (not the hypothetical) nature of Ether . . and other mysteries . . can alone lead to knowledge of Forces." (S. D., I, 587.)

This shows *knowledge*. *Foresight* is shown by this: "Aye; earnest as well as mocking reader. Science is slowly but as surely approaching our domains of the Occult." (S. D., I, 549.)

That approach is, however, strictly limited to a certain point; that point can only be passed by a procedure which does not smile to the scientist; *i. e.*, a consideration of forces as one with the observing consciousness, and of all other consciousnesses, and a thinking and acting from that basis of Unity. Such are the immutable instructions of the Guardians of Knowledge.

THE CAENOLESTES

The Field Museum reports the discovery in South America of a marsupial which is the survivor of a prehistoric geological period. Since the marsupial stock exists elsewhere only in Australia "its existence may indicate some truth in the theory that South America and Australia were connected by land in prehistoric times." H. P. Blavatsky says:

"(Lemuria) stretched, during the Third Race, east and west, as far as where the two Americas now lie, and the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific, and a large bit of California, which belonged to it." (S. D. II, 328.)

EASTER ISLAND

One of those islands is Easter Island, of whose extraordinary (and by science unexplained) statues, H. P. B. remarks:

"Easter Isle . . . belongs to the earliest civilization of the Third Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcanoes and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria." (S. D., II, 327.)

In the "National Geographic Magazine" for December, 1921, is an article on Easter Island which contains matter bearing significantly on the age of these statues: Theosophy teaching that they are four million years old while science, when speculating thereon at all, refuses more than a few hundred years, although in complete ignorance of their history and origin.

In addition to the fact that the present inhabitants have no intelligible tradition in regard to them, certain features, such as the ropy ear-lobes, have no counterpart in any existing race; they were evidently artificially developed, but a study of the persistence of such forms of decoration, like the South African disk lip and ear, and the African and Australia scar markings, show that they usually persist as long as the tribe or any of its offshoots endures.

No known race shows the markedly distinctive facial characteristics of these statues; which are certainly not a product of inefficient portraiture, since the ornaments, etc., are carved with much skill. Nearly all the statues are buried to their necks in the soil; as they are about thirty feet tall, they must either have been buried thus, or be of tremendous antiquity. The article assumes that they were buried; but no mounds of excavated dirt show about them, and as trees in California known to be 4000 years old show no change in the ground about their roots since sprouting, this also leads to the inference of an immense antiquity.

The platforms upon which many of the statues stood formerly, are built of gigantic stones in a manner almost identical with the Cyclopean masonry of the Andes, and very similar to the ruined city of Nanmatal in the Carolines, whose origin is likewise lost in mystery. The writer states: "Voluntarily or involuntarily, the worker must hold communion with those old workers; for the whole air vibrates with a vast purpose and energy which has been and is no more. What was it? Why was it?"

REINCARNATED ENERGY

That purpose and that energy reappear in those which created our whole gigantic structure of civilization, our canals, dams, and skyscrapers; also our cannon, dreadnaughts, and poison gases; for we ourselves are the builders of those gigantic statues. Why do we not remember it, and how did our old civiliazation vanish from the earth, leaving behind so few traces? Behold a clue in the H. P. B.'s remark as to the sensuality depicted on those sculptured faces; our own faces of old. As we were then, so are we now; as that civilization vanished under the rolling waters, so will its modern reincarnation; unless we see fit to take the fork of the racial road which we did *not* take then. We repeated our error, in a vanished continent still later than the one of which Easter Island is the witness; we are repeating it now.

A far seeing modern editor (of the *Saturday Evening Post*) said: "The next war will be the last; for it will send us back to the caves and jungles for a new start." We have made many such "new starts;" the reason for their necessity has been our inability to see that physical savagery, with its caves and jungles, is only the inevitable objectivization and result of the moral savagery, with its selfishness made an ethical characteristic, and its vice an art, in which we of our own free will persist in dwelling.

WHICH FIRST?

It will be recollected that, as in the case of most other current theories of the time, H. B. Blavatsky's doctrines found themselves in the last century in violent conflict with Laplace's Nebular Hypothesis, in some of its bearings. This hypothesis holds that planetary systems are consolidated from gaseous nebulæ; the various bodies afterward being thrown out from the central mass. H. P. B. remarked that to her, the evidence so far collected seem to point in the other direction. As Theosophists have had sad experience of the fate of a fact when it conflicts with theory, it is hardly necessary to look up old files of scientific journals to know how this was received.

Isabel M. Lewis, M. A., of the U. S. Naval Observatory, in an article on the "dark nebulæ" which is interesting as showing the tremendous field of knowledge as yet untraversed by physical science says:

"Since it has been established, however, that the order of the evolution of the stars is from the red giants, which are never associated with nebulæ, to the helium and hydrogen stars at the crest of stellar development, it appears as if the nebulæ were being evolved from the hottest of the stars rather than the stars from the nebulæ."

THE ANSWER

What then is the origin of the stars? Science, in this respect at least, has passed since the time of H. P. B. from an offensive self-confidence to a becoming agnosticism which is far nearer real knowledge. But it is only in her works that one can find a system which shows, not only why and how

stars and planetary systems appear and disappear, but, following a clear-cut, coherent, and systematic analogy all the way through, how and why atoms and electrons appear and disappear, and how and why the combinations of the human form appear and disappear. The knowledge that the structure of the atom is identical with that of a solar system, is new in science; but she taught it before science ever dreamed of the electron. This is not rhetoric; it is *fact.*

How long will it take science to find that THAT which is able to understand the structure and extent of the atom, and the structure and range of the visible Universe, must be far greater in range, more mysterious in structure, and vaster in power, than atom or solar system? Knowledge lies only within; all these giant structures without are only a dream of the KNOWER.

EDITORIAL NOTICE

With the beginning of Volume XI (November, 1922), this magazine will be enlarged to 48 pages, minimum, of text, and the subscription price will be changed to $3.00 per annum, or 35 cents for single copies. All subscriptions expiring during the months of August, September, and October, 1922, will be renewable for one year at the old rate, $2.00 per annum. The support accorded the magazine in the past, the requirements of the existing state of the Theosophical Movement, make this increase in contents advisable, while economic conditions render compulsory such an increase in the subscription rate as shall enable us to carry on the publication of THEOSOPHY without a prohibitive loss. The enlarged size of the magazine will permit a wider and more comprehensive treatment of the great subjects of The Theosophical Movement, The Brotherhood of Humanity, The Study of Occult Science and Philosophy, and Aryan Literature, than has hitherto been possible. There will be no change in the basis or policy of the magazine—"independent devotion to the Cause of THEOSOPHY, without professing attachment to any theosophical organization." From November 1, 1922, however, it will be published and edited by THE THEOSOPHY COMPANY, composed of the present Editors, who have been intimately connected with the magazine since its inception, and others imbued with the spirit of devotion to MASTERS, Their MESSAGE, and Their MESSENGER.

Intending subscribers, contributors, and correspondents should, therefore, from November 1, 1922, address all communications to The Theosophy Company.

EDITORS THEOSOPHY.